

## REACTION TO THE FRENCH COLONIZATION OF INDO-CHINA

creased the feeling of self-confidence and independence on the part of colonials and natives alike. Sarraut's liberal policy stimulated native ambitions: workers and soldiers returning from France brought with them new ideas and influences. The tempo of the colony's development was, in consequence, enormously accelerated, and very soon evidence of this forced growth became apparent. Trends and defects which might otherwise have made themselves felt only slowly and uncertainly sprang up overnight and demanded immediate solutions.

The colony's relations with its former master, China, have ever been the touchstone of its metamorphoses. In 1919 a fishwives' street brawl developed into an Annamite boycott of the Chinese. Its ineffectuality was due to the Chinese control of the economic situation, not to any lack of driving emotions on the part of the Annamites, for whom the boycott assumed almost national proportions. This negative form of nationalism was supplemented three years later by a very positive element from the same source—communism *a la Cantonaise*.

Although Annamite wartime workers had been influenced by French communistic ideas, communism in its pure form has little appeal for a people so in love with the soil. Regionalism is another factor which has militated against its spread, but communism grafted on to post-War nationalism took root in Indo-China with amazing rapidity.

Tonkin and North Annam, by their historical development, economic setting, and proximity to China, are the regions naturally marked out for nationalism's finest flowering. Chinese culture is most deeply-rooted and self-conscious in the North. The long struggle of the Macs, Les, Nguyens, and Taysons has bred in the Tonkinese a

contempt for  
 their Southern compatriots. Hue was far away, and the  
 viceroy in  
 Tonkin did not enjoy his master's religious authority.  
 These differences  
 in outlook between the different Annamite countries  
 have been aggra-  
 vated by the varied administrative policies of the  
 French. Nationalism,  
 therefore, has taken a different form in each Annamite  
 country: in  
 Cochin-China it has become an electoral struggle in the  
 worst demagogic  
 taste: in Annam it is dynastic: and in Tonkin primarily  
 economic and  
 cultural. Unlike the Japanese Mikado the  
 Occidentalized Emperor  
 Bao Dai is not the focus of the national movement—he  
 is regarded as  
 too useless and expensive—except in Annam, where an  
 artificial loyalty  
 has been created among those Annamites dependent on  
 Court patronage.  
 The peasant's awed veneration for the sacred invisible  
 Emperor has  
 been largely dissipated by his prolonged residence in  
 France, and by  
 seeing him drive his own car daily out to the golf links  
 or tennis courts.